

1-9-2006

The Semi (01-09-2006)

Fuller Theological Seminary

Follow this and additional works at: <https://digitalcommons.fuller.edu/fts-semi-6>

Recommended Citation

Fuller Theological Seminary, "The Semi (01-09-2006)" (2006). *The SEMI (2001-2010)*. 170.
<https://digitalcommons.fuller.edu/fts-semi-6/170>

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in The SEMI (2001-2010) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.



the SEMI



connecting the campus
creating dialogue



ON LOVING WHAT YOU REALLY SEE

By Dr. Marguerite Shuster

What you care about depends upon what you see. And vice versa. At least that is what I suppose is the most important thing I have learned in my somewhat improbable role as an environmentalist. I was a bit slow getting there. Most of us, after all, do not live lives that foster our seeing what is happening to the natural world around us, and we have so many things to care about that the environment may barely make the list.

Oh, we may understand the theory that if the environment collapses, everything else will collapse as well. We may buy the thesis that we are called to be good stewards of the creation. We may even acknowledge in our heads that if we, the privileged, do not act before we personally feel the pinch, it will be too late, since we as the privileged will be the last to feel it; and there are justice issues involved, not just environmental ones. But it is easy to talk in abstractions, advocate for important causes as a matter of mere principle, and generally hold a whole truckload of correct views without one's heart ever having been really moved. Yes, surely it is better to hold these views, advocate for them, support them with one's votes and donations, and so on, than not to do so. In fact, environmental issues are so overwhelming, and real progress on them is so critically dependent on large-scale policies, that it might seem as if only the biggest possible institutional efforts could conceivably count for anything. (Although the worms in my garden wouldn't buy that thesis, let's admit that happy critters in one organic garden are hardly enough.)

The trouble is that the vitally needed changes are costly in terms of both money and accustomed comforts. The comfortable do not give up comforts readily. Even a rise in the price of gasoline can tempt us to throw our theoretical convictions to the wind and drill for oil anywhere and everywhere. Only changed hearts will willingly bear real costs, and hearts are rarely changed by arguments, whether from the pulpit or elsewhere. Thus, I suspect that what the church can do to carry out its responsibility to the environment depends less on what policies might be advocated Sunday morning in the sanctuary, or on what sort of coffee is served in what sort of cups on the patio, than on what God's people are taught to love. Oh yes, by all means show the moral costs of policies; by all means choose coffee that does not destroy lives and rain forests; but even more, be as creative and concrete as you can to help people to love God's world and God's creatures, human and nonhuman—the world God himself, who made it, loves. Then they will steadfastly support the policies and pay more to buy the less destructive coffee.

I have always loved the natural world, but it was when I started photographing birds that I began to notice the ones that didn't return the next year. And then I noticed the disappearing habitat. And then I noticed that birds spent less time in my rose garden (then treated with the usual commercial fertilizers and pesticides) than in the surrounding wild areas. I started, gradually, to make changes in what I bought, beginning with determining that no more poison would go into my yard. First the bugs got pretty happy, but then the birds and everything else got happy,

WINTER WEEK 2

JANUARY 9-13, 2006

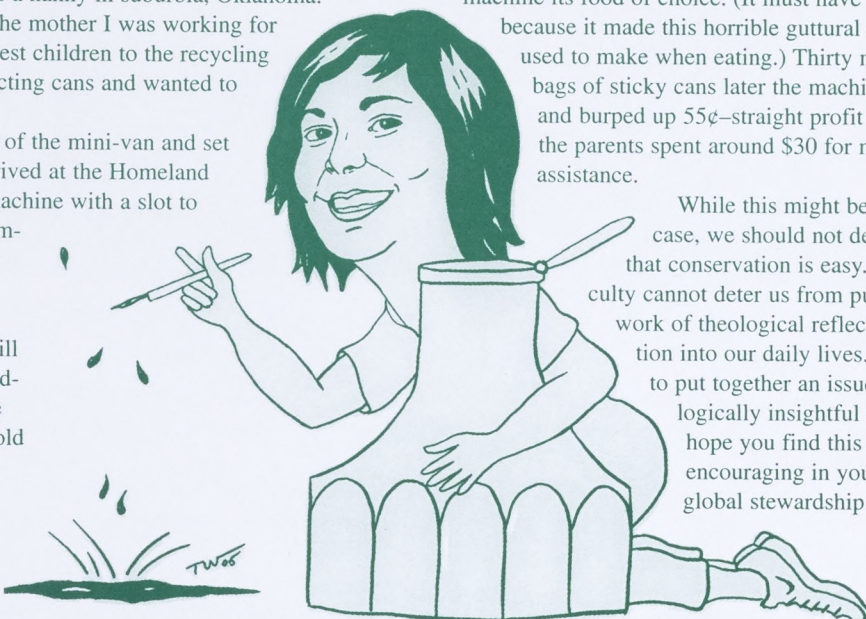
continued on page 4

Several years ago I worked as a nanny in suburbia, Oklahoma. On one particularly chilly day, the mother I was working for asked me to take her two youngest children to the recycling center. The kids had been collecting cans and wanted to retrieve the money.

We piled the cans in the back of the mini-van and set off. Twenty minutes later we arrived at the Homeland parking lot to find an outdoor machine with a slot to individually insert cans. My stomach turned; this was not looking good.

As I opened my car door, the Oklahoma wind—with a wind chill of 22°—ripped the door open sending a shiver through the car. The kids, with their little doe eyes, told me all I needed to know—I was going to have to go at this task alone.

I opened the first trash bag to find sweet sticky liquid all over the cans. With a shrug, I dove in and began feeding the ravenous



machine its food of choice. (It must have been ravenous because it made this horrible guttural sound my dog used to make when eating.) Thirty minutes and three bags of sticky cans later the machine convulsed and burped up 55¢—straight profit for the kids but the parents spent around \$30 for my much-needed assistance.

While this might be an extreme case, we should not delude ourselves that conservation is easy. Yet, this difficulty cannot deter us from putting in the hard work of theological reflection and application into our daily lives. Our desire was to put together an issue that was theologically insightful and practical. I hope you find this issue to be to encouraging in your journey of global stewardship.

—Michelle Harwell
SEMI Editor

We want to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: semi-editor@dept.fuller.edu. All submissions are subject to editing for length and clarity.

STEWARDS OF GOD'S CREATION

An Interview with Rev. Jim Ball, PhD by Sophie Draffin



Jim Ball, the executive director of the Evangelical Environmental Network and Creation Care Magazine first developed a heart for environmental issues while working on his PhD at Drew University. His change of heart began when a fellow student challenged him on his view of the environment. He responded to her by saying, "Do you think God cares as much for this ant as for your son?" His friend simply encouraged him to read through scripture in light of the environment.

It was when he reached Colossians 1:15-20 that he became conscious of the need for Christians to be aware of environmental concerns. At that point in his faith journey, nothing was more central for Dr. Ball "than the blood of Jesus." As he read verse 20 it became clear to him that the blood of Jesus was shed "for all creation," not just humankind.

As Dr. Ball's attitude towards the environment began to shift, he also realized that environmental issues are also a "people concern." Dr. Ball elaborated on

this idea by saying that as the environment changes, people will be affected, especially the "most vulnerable, such as the poor, the young, and the unborn." The fact that the oceans are being over harvested and polluted is a prime example of this. Pollution of the oceans will obviously have an effect on the creatures that inhabit this environment but also on the human populations that depend on the oceans for their livelihood, "many of which are poor."

The largest environmental issue at present is global warming. Global warming will have a very real impact on God's people, "especially the poor." Specifically, "Africa is going to be devastated—millions are going to die." It is predicted by IPCC (Intergovernmental Panel on Climate Change) that 80-90 million people will be at risk because of global warming, and that an additional 20-50 million people will be impacted by flooding caused by global warming. While these numbers seem high they do not even reflect the full extent of the damage that global warming can have in Africa. For example, hundreds of millions of people could be affected by malaria, as the disease shifts into areas previously unexposed to the disease.

continued on page 9



Dean of Students	Ruth Vuong
Managing Editor	Carmen Valdés
Editor	Michelle Harwell
	semi-editor@dept.fuller.edu
Production Editor	Lisa Wiegel
	semi-production@dept.fuller.edu
Ads Coordinator	Paul Weston Blakesley
	semi-ads@dept.fuller.edu

The SEMI is published weekly as a service to the Fuller community by Student Life and Services, Fuller Theological Seminary, Pasadena, CA 91182. Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the dean of students.

Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator.

Submission	Deadline
Winter Week 5	Jan 16
Winter Week 6	Jan 23

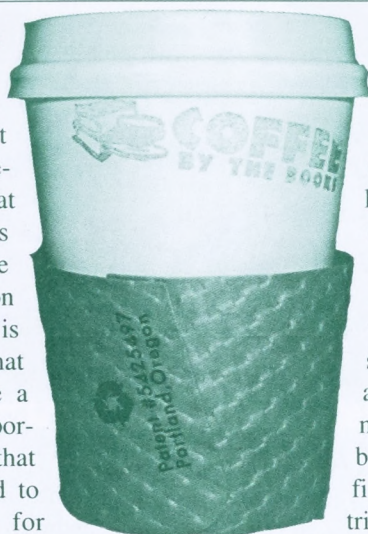
A COMMUNAL EFFORT: WHAT CAN FULLER DO?

By Sophie Draffin

Living in Los Angeles County, where the smog is often so thick that it prohibits us from seeing the mountains that sit only a few miles from our campus, the problem of pollution seems so large that it is easy to wonder what we can do to make a difference. It is important to remember that we have been called to respect and care for God's creation. This is both a communal and an individual call. We must examine what we at Fuller are doing to help protect the environment and question how we could be doing more.

Coffee by the Books is an example of a department on-campus that is doing tangible things that will have a positive effect on the environment. Instead of using Styrofoam products, they use paper cups with recyclable lids and sleeves. Additionally, CBB encourages coffee lovers to bring their own mugs by offering a twenty-five cent discount if you bring in a Fuller mug and a ten cent discount if you bring in a non-Fuller mug.

The Bookstore also has introduced a new, creative way to care for the environ-



ment. Susan Dow explained that "since 1980 customers have been asked whether or not they would like a bag, as a means of cutting down on needless petroleum consumption and seminary spending." A few months ago, members of the bookstore staff suggested that it would be beneficial to "take it a step further and offer customers a tangible alternative." If you make a purchase, but do not use a bag, you'll be given a token worth five cents. That token can be contributed to one of three different charities. This not only benefits the environment but allows Fuller to contribute to our larger community.

While Coffee by the Books has moved away from Styrofoam, the Refectory has not. Be aware of this when you are buying food on-campus. Consider going to a drink machine to buy a soda in recyclable plastic rather than using a Styrofoam cup. Or, if you are going to buy food at the Refectory,

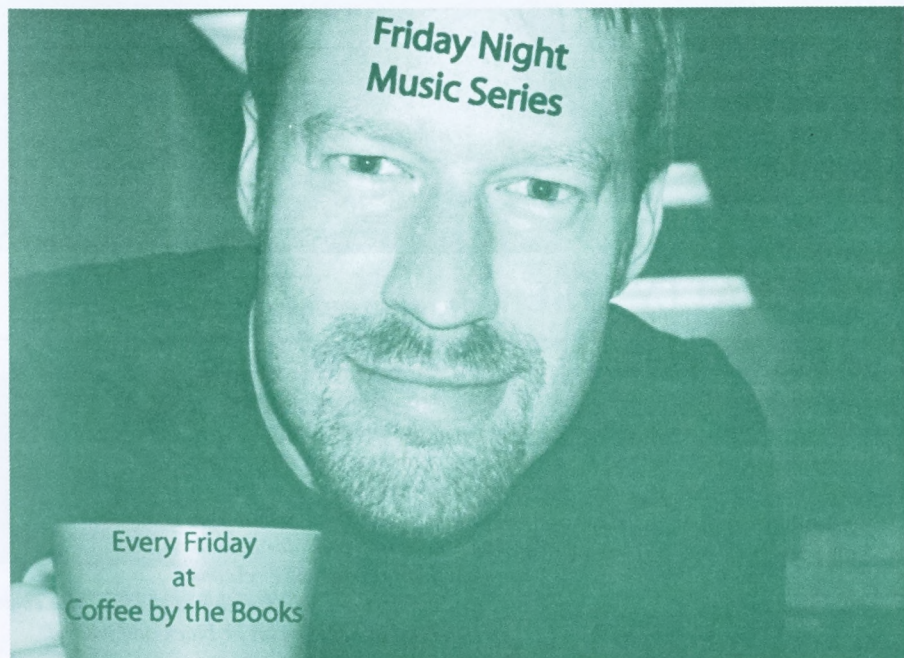
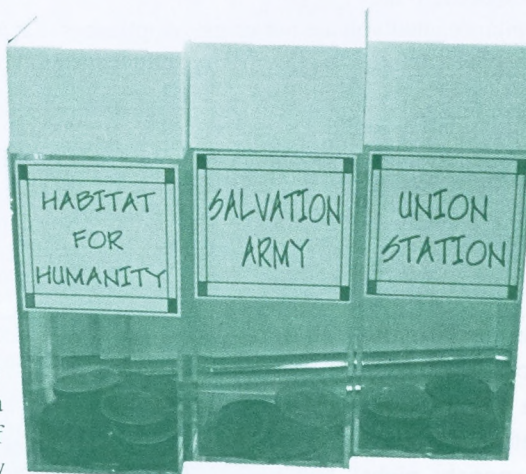
consider making time to eat there rather than having to put the food in a Styrofoam to-go box.

As an academic institution we also need to be aware of how much paper is being used. Helping to cut down on paper use could be as simple as editing a paper on the computer rather than printing out a hard copy. Be aware of the recycling options there are on campus. There are blue recycling bins scattered across the campus. The large white dumpster in the Psychology School Parking lot is designated for recycling.

An additional way we can help the environment is by carpooling. No one can deny that parking on-campus is a problem.

Therefore, if you commute to school, consider finding someone with whom to share the ride. This will not only help the environment, but will also increase the number of parking spaces available on-campus, and might even create more opportunities for fellowship.

The ways in which we as individuals and as a community can help the environment are endless. One of the first steps is to be aware of what we are consuming, how we can use less, and how we can recycle more. Let us follow the example of Coffee by the Books and the Bookstore and begin to make positive changes.



Sophie Draffin, a third-year MDiv student with a concentration in Youth, Family, and Culture, has aspirations to visit all 50 states.





SIMPLE WAYS TO MAKE A DIFFERENCE

- Use compact fluorescent light bulbs instead of regular light bulbs. They are inexpensive and energy efficient which means cheaper electric bill.

- Unplug appliances that you are not using. Appliances that are plugged but not in use are draining electricity and increasing your electric bill.

- It takes approximately four trees to absorb the carbon dioxide emitted by one person every month. So plant a tree! Try www.americanforests.com.

- When buying appliances look for the blue Energy Star label or visit www.energystar.gov.

- Pack lunches in reusable containers instead of sandwich bags. This will create less waste.

- Don't let the water run; use a water stopper if practical. Every minute the water is off saves 3 gallons of water.

- Buy less toxic cleaning supplies. A cheap and practical solution is to combine baking soda and water as an ammonia all-purpose cleaner substitute.

- Purchase rechargeable batteries. This will reduce trash and toxic materials in our landfills.

- Occasionally ask yourself: Am I a wise steward of God-given resources?

"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world."

~Psalm 19:1-4



What a difference 150 years makes:
Los Angeles Area 1850 (left) and Present (below).



ON LOVING WHAT YOU REALLY SEE continued from page 1

and all is well. It was quite a lesson. I have gone on, gradually and often haltingly, with all sorts of inconsistencies and small retreats and many moments of felt helplessness, from there.

So, find something wild—a plant? an animal? a wonderful wild river or meadow?—that you would be really sorry to

lose and work to protect that. Or eat an organic banana. If you can't tell the difference from a "regular" one, you are probably eating both of them too fast. Or study the habits and needs of just one creature. Do it with others, and especially with children. You may be surprised where it takes you.

Marguerite Shuster, Professor of Preaching, has done most of her preaching recently before her local City Council, on environmental issues she, at least, really does see as theological. She claims she chooses Dalmatians as pets so that something in her life can be black and white.



CONGREGATION-SUPPORTED AGRICULTURE

By Kent Davis Sensenig

One creative and collective way to address the pressing ecological-economic challenge of sustainable agriculture and local food security is to market farm produce called "community-supported agriculture" (CSA). The CSA organic vegetable garden I operated for three years in Iowa was strongly connected to my local church, thus making it an example of "congregation-supported agriculture" as well!

CSA emerged from Japan in the 1960s, identified by a marvelous Japanese term that could be translated "putting a face on the farmer." The idea came to the US by the late 1970s and has become a dynamic engine within the wider organic food movement, the fastest growing sector in American agriculture (albeit still representing only 1-2% of producer and consumer choices). CSA farms are typically located on the periphery of metropolitan centers, since consumer awareness and demand tends to be strongest among professional urbanites. An ongoing challenge to the movement will be to widen its base and attract more of the rural "red" Americans that should be its natural constituency.

CSAs come in many forms but the basic practice involves individual households purchasing up-front a season-long "share" in a local farm/garden and receiving in turn weekly deliveries of a wide variety of produce, the make-up of which shifts with the season. While vegetables are usually the focal point of CSAs, some farms also offer fruits and berries, free-range poultry and eggs, other grass-fed meats, and even flowers and herbs. Some garden memberships intentionally require a work commitment of a few hours a week, month or season, or seek to foster community among share-members and the farm family through seasonal festivals and shared pick-up sites.

This system provides the farmer a guaranteed annual income for her produce. The "share-holder" receives safe (typically no chemicals are used), fresh-from-the-field (often that day), and nutritionally vital food. They also know they are supporting a small-scale, independent, local farmer who is using more sustainable, earth-friendly production techniques. Everyone can gain a greater sense of com-

munity and shared commitment to a more localized food economy and earth-care.

Joining a CSA often involves a significant lifestyle change in that many members must learn how to creatively prepare whole foods from scratch on a weekly and seasonal basis, finding ways to tastefully incorporate a wider variety and great amount of greens/veggies than the average American. Some members may find themselves asking "what is a kohlrabi?" Or, "how do I keep coming up with ways to prepare kale?" You get the idea. Some farms even offer classes or seasonally-oriented cookbooks to encourage new patterns of cooking and eating. (Check out "Simply in Season," the latest edition in *More with Less* and *Extending the Table* cookbook trilogy from your friendly Mennonites at Herald Press!)

I've worked on CSAs in PA, WI, and IA over a ten-year period. My "One Iowa Acre" CSA revolved around a core group of garden members from my own congregation (of which my wife happened to be the pastor.) The church kitchen served as one of my processing centers and its industrial-sized refrigerator was useful for overnight chill-down storage, serving double duty beyond Sunday potlucks. (I worked part-time for a pig farmer in exchange for access to the land and plenty of free manure. Ask me some day about

what happens to 3-to-6 day old male piglets. I've "done the deed" many times, I must sadly confess!)

Maybe your congregation can seek out some kind of direct connection with a local producer/family farmer as well. In any case, we can all support a more sustainable, earth-friendly future for food by directing more of our consumer dollars to farmer's markets, natural food stores and co-ops, organic and locally-grown products, CSAs and the like. I can't think of a better investment to make in your God-knit body, family, or community than healthy, well-loved food. The best way to develop a relationship with God's good earth remains your own backyard garden, urban community gardens, windowsill planting etc. Recovering the domestic arts of healthy cooking, preserving, drying, and canning is also critical. Check out Wendell Berry's essay "Conserving Communities" in *Another Turn of the Crank* if you want to learn more.

Kent is a PhD student in Ethics at Fuller. Despite having spent considerable time on a pig farm, Kent is anything but prodigal when it comes to the environment.



FINANCIAL AID

Student Financial Services, 250 N. Madison, 3rd floor. 584.5421

finaid-info@dept.fuller.edu, www.fuller.edu/finaid

All applications are available online or at Student Financial Services Office.

Fuller Fin Aid Apps for the '06-'07 aid year are now available. The priority deadline for returning students will be Mar 17. *Remember if you would like to receive fin aid you must apply every year!*

The College Women's Club of Pasadena Scholarships and fellowships are available to women who are pursuing master's work. Due Feb 22.

Georgia Harkness Merit Award is available to women over the age of 35 who have received a BA or equivalent, are full-time MDiv students for Fall '06, and are candidates for ordination through the United Methodist Church. Application information is available at www.gbhem.org. Due Mar 1.

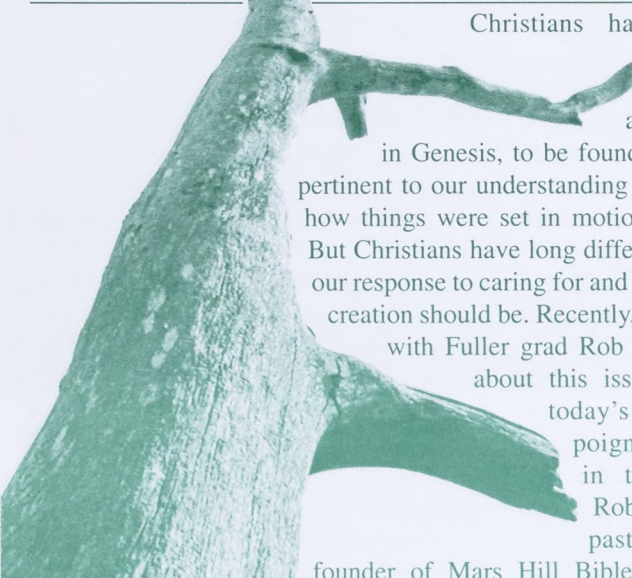
The National Federation for the Blind will give 30 scholarships nationally, to high-achieving, legally blind, full-time students. Applications are available at www.nfb.org. Due Mar 31.

The Rotary Foundation offers the Ambassadorial Scholarship for students studying abroad after finishing at Fuller. The '07-'08 applications are now available.

Soroptimist International of LA offers a fellowship to a woman in graduate study during '06-'07. More info at www.soroptimist-losangeles.com. Due Jan 26.

CHRISTIANS AND THE ENVIRONMENT

A Conversation with Rob Bell by Daryl Myer



Christians have always found the creation, as outlined in Genesis, to be foundational and pertinent to our understanding of God and how things were set in motion long ago. But Christians have long differed on what our response to caring for and ordering his creation should be. Recently, I caught up with Fuller grad Rob Bell to talk about this issue. One of today's most poignant voices in the church, Rob is teaching pastor and founder of Mars Hill Bible Church in

Grandville, MI and communicates his biblical insights through Nooma teaching videos.

Daryl Meyer: So we are talking about Christians and the environment—what is the big deal?

Rob Bell: The big deal is that we have only one home, this blue ball floating through space! Environmental issues are sanctity of life issues. If we don't take care of our home then we will have none. The Bible begins with God creating a world and then putting people in it and then telling them that central to what it means to being

restoration of all things. Isaiah's vision of the new heaven and the new earth is all about cultivating the land and drinking good wine and living in harmony with others, in this world. It's a vision that's grounded very much in soil and plants and food and land....

DM: What role does Jesus play in your understanding of our obligations to care for creation?

RB: Well, he rises from the dead in a garden and Mary thinks he's a gardener (Why would that be? Does this have anything to do with Genesis 1 and 2?). This is a very Jewish way of making a point—he's doing something very intentional here. He's reversing the curse and reclaiming creation. And he's doing it in a garden. Brilliant.

DM: Much like our view of faith, Christians, at least from the Western half of the globe, have viewed the role Christians play in caring for the environment as an individual deci-

"Christians must support those working for conservation and the environment"

human is taking care of it...the environment is central to the story.

DM: Describe the evolution of your thoughts on Christians and the environment.

RB: Over time, with the guidance of some great Christians, I began to realize that the Bible begins with Chapters 1 and 2 of Genesis, not Chapter 3. For many Christians, the story begins with chapter three and sin, and so the center of the faith becomes dealing with the "sin problem." Jesus then becomes the answer to the "sin problem." But there is so much more to the story. Chapters one and two are about co-creating with God, partnering with God to actually do something together, namely, creatively ordering creation forward—a garden in Genesis to a city in Revelation. Jesus rises from the dead not just to save individuals, but to reclaim ALL of creation.

DM: What scriptural passages are keys to your understanding of Christians in relationship with God's creation?

RB: Colossians 1 where Paul talks about the reconciling of all things in heaven and earth, Jesus in Matthew 19 where he talks about the renewal of all things, Peter in Acts 3 where he speaks of the

sion rather than a collective concern of the Church. What are your thoughts regarding this view?

RB: Churches collectively are limited in just how many things they can do, but individuals can follow their hearts in all sorts of fresh and creative ways. I celebrate anybody anywhere who's taking intentional steps to care for the environment. God loves it. They may involve a church as a whole, or it may just be a group of Christians rallying together.

DM: What do you say to someone who says, "Well, it's all going to burn in the end, anyway"?

RB: Why would God create something he declares "good" over and over and over again, only to destroy it? Do they think they're quoting Peter? Because the word that is sometimes translated "burn"

is where we get the word "eureka," it means to find something out, to discover it. Burning in the scriptures is rarely if ever about destruction, it's about refining, purifying, like in 1 Corinthians 3.

DM: Much of the environmental movement has been spearheaded by non-Christians. Perhaps we are walking on some thin ice here, but are there things we can learn from them?

RB: This isn't thin ice for me—it's truth. That's solid ground. We can learn a lot—that we are connected with our physical surroundings whether we are aware of it or not and the health of our physical world is intimately woven together with our health as people. These are sanctity of life issues. If a person can't get clean drinking water, their life will soon be in danger. Romans 8 contains some astounding claims, namely that the present out-of-whack state of nature is directly connected with the out-of-whackness (is that a word?) of human beings with their creator. I think many in the environmental movement

RB: Help make people aware of the story of human history, which is really God's story, which is really the story of Jesus, rescuing us along with all of creation so that we can live forever in a new heaven and a new earth. It's about knowing the story and finding your part to play in it.

DM: In the end, why does it matter how we, as Christians, relate to and order the environment around us?

RB: Because it's all connected. God is one, and Jesus invites us to live in that oneness. Isolating ourselves and disconnecting and detaching doesn't work. It matters because God has set out to reclaim the whole thing and to be a Christian is to be swept up in this giant restoration effort. To be a Christian is to give your whole life to this restoration, because you can't imagine anything better. And because swimming in crappy water just isn't any fun.

Daryl is a first year MDiv student from PA and is enjoying sweeping flower petals and debris from his front porch this time of year rather than shoveling snow.

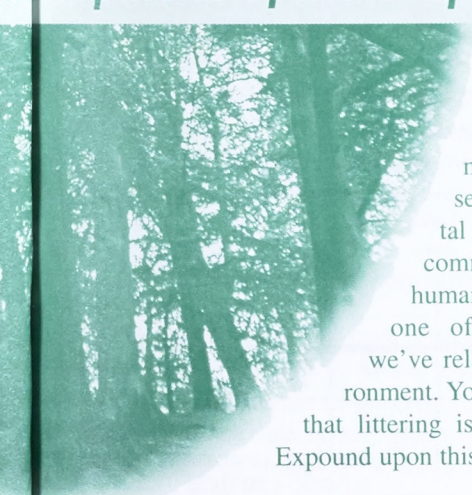
development of more appropriate sustainable lifestyles."—Methodist Conf. 1991

intuitively understand this.

DM: I have heard you mention in several of your sermons how there are societal sins we have collectively committed as members of the human race and that one of them is how we've related to the environment. You went on to say that littering is a spiritual issue. Expound upon this a bit.

RB: The earth is God's house, and we have left some muddy footprints. As Jesus says, "Repent." See the world in a new way. Change your worldview. And then act on your new perspective. Everything is spiritual. Every action reflects what we truly believe about God.

DM: How can the Church make a difference in living in harmony with creation in the 21st century?



"God has the right to have all his creatures treated with proper respect." —Cardinal Heenan, Roman Catholic Archbishop

"Animals, as part of God's creation, have rights which must be protected." —1977, Archbishop Donald Coggan, Anglican Archbishop

"Let the law of kindness know no limits. Show a loving consideration for all God's creatures." —Quakers 'The General Advice' 1926

"Most major environmental problems such as air pollution, water pollution, and the threat of global warming hurt people. These problems fight against Christ's reconciliation of all of creation. In many instances they hit the poor, the children, and the elderly the hardest."

~ <http://www.creationcare.org>



The Big Seven:

The Seven Degradations of the Earth

1. Land is being converted from wilderness to agricultural use and from agricultural use to urban areas at an ever-increasing rate.
2. As many as three species a day become extinct. The species nor the role it occupied in the ecosystem can be retrieved.
3. Land continues to be degraded by the use of pesticides, herbicides, and fertilizers.
4. Treatment of hazardous chemicals and wastes continues as an unsolved problem. Hazardous chemicals seep into water sources from previously buried dumping grounds.
5. Pollution is rapidly becoming a global problem. More than one in three Americans live in areas with unhealthy air, and in many areas it is getting worse, especially in poorer neighborhoods. Nitrogen oxides (smog) have increased 11% between 1970 and 1997. Sulfur dioxide emissions (results in fine particulate pollution or soot) increased in 1996-98 to more than 9% over 1995 levels.
6. Our atmosphere appears to be changing.
7. We are losing the experiences of cultures that have lived in harmony with the creation for hundreds or even thousands years.

A New Year. A New Experience. Coming to Pasadena January 8th 2006.

Join us as we plant a contemporary service at 2:00 p.m. on Sunday afternoons. A different kind of church service, we seek to fulfill the needs of a diverse population, including those who work at night on Saturdays, those who work on Sunday mornings, and the minister who desires a time of Spiritual rest. Come join us as we follow the guidance of the Holy Spirit.

Come minister with us at:
New Life Assembly of God
330 N. Hill Ave.
Pasadena, CA, 91106

Children's ministry will be provided. Free food and a time of Christian fellowship will follow each service.

For ministry opportunities or membership information, please contact:

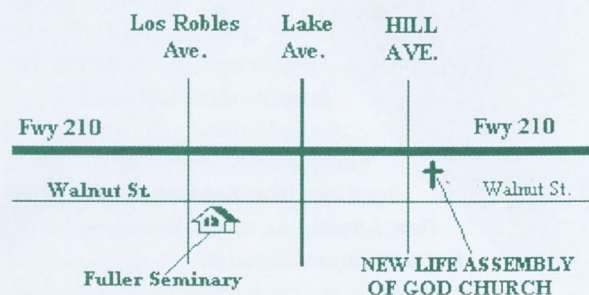
Pastor Dave Pafford
612-730-5958

DavidPafford@cp.fuller.edu



Rev. Aaron Collins
626-354-9977

AaronDavidCollins@yahoo.com



* Church is located at SE corner of Fwy 210 at Hill Ave.

FILM REVIEW: BROKEBACK MOUNTAIN

By Tony Mills

Although dubbed "the gay cowboy movie," *Brokeback Mountain* is not really about cowboys or homosexuality. It is in fact about loss, brokenness and isolation, expressed in forbidden love, missed opportunities, ambiguous feelings, and jumbled priorities. For all of its simplicity—it's set in the silence and serenity of rural Wyoming—it is unapologetically complex, as all truly human stories are.

The film begins in 1963, when Ennis (Heath Ledger) and Jack (Jake Gyllenhaal) get work as ranch hands over the summer, hired mainly to protect sheep from wolves looking for a meal. On one late and cold night, they share a tent, and somewhere between sleeps they awake, struggle for a moment, and have sex, as unexpected for them as it is for the audience. Thus begins a relationship which would span two decades. Over the years, they each marry women, each raise children, each try to make a living, and continue to see each other a few times a year up at *Brokeback*, where they know they will be free from both familial responsibility and the violent homophobia of their surroundings.

Filmically, *Brokeback Mountain* is excellent. Directed by Ang Lee and scored by Gustavo Santaolalla (both nominated for Golden Globes), it portrays the loneliness and agony of these particular men and even the obscure relationships with their

families. The somber beauty of the cinematography (actually filmed in Canada) reflects a longing parallel to that of their hearts, while the music suggests that the intermittent times on *Brokeback* are in fact the only levity granted Jack and Ennis in their otherwise unfulfilling lives. In some films the mountain is peaceful, in others dangerous, but here it is always bitter-sweet.

All that being said, the backdrop for this review is the issue of homosexuality, and specifically theological engagement with it. But *Brokeback* is interested in this issue only through the concrete persons of Jack and Ennis, as Roger Ebert notices. So what can we say about them? Jack is talkative, confident, and energetic; more certain about his sexual proclivities than Ennis, and probably more experienced. He is not afraid to hurt, cry, or be generally emotional. Ennis is rugged, quiet, and composed; the quintessential Marlboro Man. People like that, and Ennis is no exception, are either cocky or cover their insecurity under rough exterior. I've known plenty. What's more, they do not fit the stereotypical stock of Hollywood homosexuals. They are human beings before they are in love with each other, and they are in love before they are gay. It saddens me how often this is missed in the current climate of "anything goes" mentality. They are endearing characters, and I found myself caring for them both as I do for real people I know who are like them. My greatest concern, however, with *Brokeback*, is to be found precisely here.

They are both also incredibly irresponsible men, who have never learned to place their emotions in the fuller context of their lives.

To speak more abstractly, the question is not whether homosexuality is right or wrong, but whether or not there is a theology or norm of human sexuality in general. *Brokeback*,

concurrent with contemporary "tolerance" ideology, says there is not. Thus, Jack and Ennis neglect their wives, children, and jobs for the sake of their own love, which is a selfishness the film notices but never really deplores, or if it does it does not offer an alternative. Gay or straight, we always make choices about whom and how we love, for better or worse.

Tony is working on a PhD in Theology and Film. When the SEMI asked what motivated him to pursue such high-level academics he responded, in his best Wyoming drawl, "Sometimes I ask Fuller, why can't I quit you?"



STEWARDS *continued from page 2*

There are many Christian relief agencies who are currently in Africa, and who are dealing with issues of poverty, disease, and famine. The truth is that "global warming is going to make all of these issues worse" and that if we are serious about meeting the needs in Africa, we as Christians need to be concerned about global warming and the effect it will have on God's creatures.

The effects will extend beyond Africa. For example, global warming may lead to the extinction of polar bears. When they

swim, polar bears depend on having blocks of sea ice to rest on. As these blocks of ice melt, polar bears are drowning. The impact of global warming cannot be ignored.

Dr. Ball recognizes that we are told to be the image of God. Simply put this means we are "to reflect" God. "We are his steward put here to do what he wants in terms of caring for creation," and in truth "we're not doing a very good job of this."

Dr. Ball encouraged students to keep up to date with *Creation Care Magazine*. The magazine is free for anyone who asks

and can be found on the web at www.creationcare.org. Keeping informed will help us to be aware of how the choices we make affect the environment, other humans, and all of God's creatures.

Sophie Draffin, a third-year MDiv student with a concentration in Youth, Family, and Culture, has aspirations to visit all 50 states.

HOWARD'S INSURANCE THEOLOGY SURVEY

By Howard Wilson

Have you caught the recent bug that has been laying Fuller students low? No one looks forward to being sick or hurt, but we're fallen people in a fallen world, and we have to deal with that reality. That's where the topic of student health insurance comes into our lives in the Fuller community.

Fuller initially instituted a student health insurance program years ago to help students who became ill or injured during their course of studies. Insurance enables those individuals to pay their medical expenses so they can stay in school. It is also a service to students who would not otherwise have insurance coverage through their work, spouse, parents or denomination. However, in recent years the cost of the insurance has risen to a point where it may make a theological education too expensive for some.

Each year we ask our insurance broker to look at a variety of options, and to go out into the insurance market to find the best possible rates for Fuller students. For the last several years we have offered two options—a Health Management Organization [HMO] plan and a Preferred Provider Organization [PPO] plan. The plans are not perfect, and there are occasional complaints, but students have been greatly helped by these plans. In three of the last four years, students received more in claims paid than the insurance companies received in insurance premiums paid.

There have been several

students or student families who have incurred more than \$100,000 in medical expenses, almost all of which have been covered by our insurance plans.

There are two insurance principles that are important to understand. The first is "pooled risk." Insurance companies base their rates on the size and characteristics of the group they will be insuring. In general, the larger the group, the lower the risk. In the case of Fuller, the pool is somewhat older, and more likely to get pregnant [pregnancy care is one of the most expensive health care items], than a typical college community.

The second principle is "adverse selection." The idea that, if given a free choice, those who think they are healthy and strong will choose not to buy insurance, while those who are likely to need medical attention will choose to buy insurance. To ensure that they will not have a pool of only high-risk individuals or families, the insurers require Fuller to make all students either demonstrate that they have insurance or become a member of the Fuller insurance pool by purchasing coverage. They also require us to determine that any student who opts out of the Fuller plan has coverage comparable to our plan. Without that guarantee, either our rates will increase substantially or we will not be able to provide coverage for anyone.

A third principle that we have to consider at Fuller is that of Christian community—what is the responsibility of one mem-

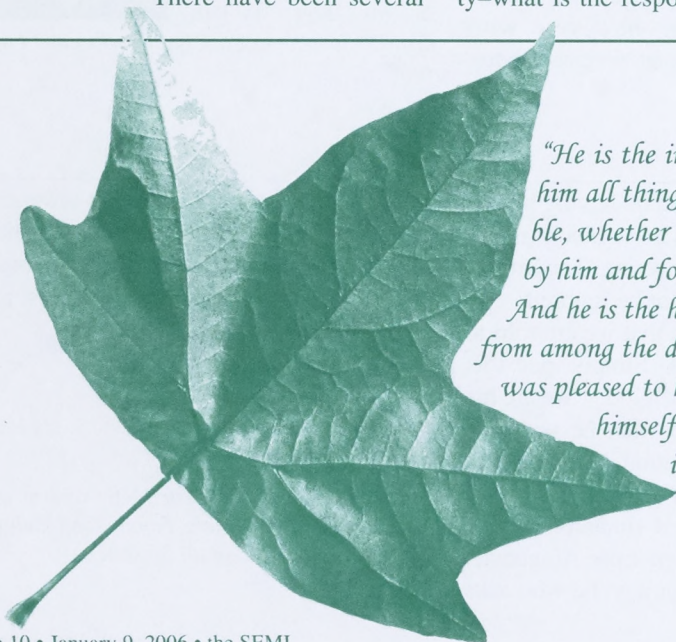
ber to another? Do I have the responsibility to help others by participating in a health insurance plan that covers everyone? If we all don't share in the risk, we may not be able to help anyone, and some will suffer.

There are three options we are considering as we look ahead:

The first is not to provide any type of health insurance. Students desiring insurance would have to purchase it on the open market, and costs would vary greatly depending on the individual and their needs. The second is to provide a minimal level of insurance, most likely with a high deductible and a low maximum payout [e.g., a \$1000 deductible and a \$50,000 maximum]. This could be much less expensive, but there would likely be several students each year whose claims would exceed the coverage. The third option is to continue to tweak the current plans to make them as affordable as possible.

I welcome any of your thoughts on this knotty problem. My e-mail address is hwilson@fuller.edu.

Howard Wilson is the Vice President for Student Life and Administrative Systems. He's had an insider's look at health care, since his two daughters have broken a variety of bones.



"He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."

~Colossians 1:15-20



Fuller Happenings

Free Immigration Law Seminar.

Fri, Jan 13, 11:30-2, Geneva Room

Immigration attorney Todd Wagenmaker will answer questions about visas and greencards for religious workers. Todd received his MDiv from Westminster Seminary and his JD from the University of Illinois College of Law. He has eight years of immigration law experience and has helped hundreds of pastors and seminary students obtain visas, greencards, etc. For more info go to www.religiousworkervisa.com.

Friday Night Music at Coffee by the Books

Fri, Jan 13, 7pm, Coffee by the Books/Fuller Bookstore

Enjoy original songs by Ben Pascal, coffee barista extraordinaire and M.Div student. With special guest Ross McMeekin.

Are you over 40?

Sat, Jan 21, 6-8 pm

Join other Fuller students over 40 for a time of fellowship and food at the home of Nancy Eckardt, SOT student (1537 Ramona Ave, S. Pasadena, 403-6521.) It's a potluck so please bring 2 of the following: Salad, entrée, appetizer. Drinks and dessert provided. For more info, come by the SLS office (2nd floor Catalyst.) Families welcome!

New Testament Colloquium

Jan 24-25, Payton 101

SOT is pleased to host Richard Hays, George Washington Ivey Professor of NT at Duke Divinity School, as the featured lecturer for the 2006 New Testament Colloquium. Dr. Hays will give two public lectures, the first on Tues evening, Jan 24 from 7:30-9:00, entitled "Can the Gospel Writers Teach Us How to Read the Old Testament" and the second on Wed afternoon, Jan 25, from 1-3, entitled "The Liberation of Israel in Luke-Acts: Intertextual Reading as Resistance." For more information visit Campus Pipeline or e-mail theology@fuller.edu.

We NEED your blood!

Thurs, Jan 26, 9-3, Payton 101

Give Blood. Give Life. According to the American Association of Blood Banks (AABB), an average of 34,000 units of red blood cells are needed by patients in the US every day. Several people might be helped every time you give blood. All staff, faculty, and students are welcome to donate. Co-sponsored by Human Resources, Student Life & Services, and City of Hope.

Ministry Enrichment Seminar

Understanding Hospital Chaplaincy

Tues, Jan 31, 1-3; Faculty Commons

Rev. Cheri Coleman, Chaplain at Methodist Hospital, Arcadia, will speak on preparing for a CPE.

Ministry Enrichment Seminar

Recognizing Mental Illness in Your Ministry

Tues, Feb 7, 11-2; Payton 101A

Rev. Dr. James Stout, author of *Bipolar Disorder: Rebuilding Your Life*, will present.

Ministry Enrichment Seminar

Weddings A-Z

Thur, Feb 9, 11-1; Geneva Room

Rev. Kirk Mackie, Wilshire Avenue Community Church, will speak on pre-marital counseling, planning, and performing a wedding.

Spiritual Formation Group

If you are interested in learning about and participating in a Discernment Group, contact Pastoral Care Team member, Cassie McCarty, at 584.5435 or oss-office@dept.fuller.edu for more information. We will begin mid-quarter and finish at the end of Spring Quarter. Space is limited to 6-8 students.

Free Couples Therapy

The Department of Marriage and Family is offering 10 free counseling sessions to engaged/married couples or families who wish to improve their interaction patterns. For info, call Kenichi Yoshida, at 584.5415. Space is limited. Not available to SOP students.

Announcing the Eighteenth Annual Hispanic Summer Program.

Two weeks of study and fellowship with Hispanic peers. Jul 9-Jul 21 at Brite Divinity School in Fort Worth, TX. Financial aid will be available to cover part of the expenses for travel, room, meals and tuition. Applications completed before Jan 31 will receive special consideration. For more information contact the Hispanic Church Studies Dept at 584.5586.

Do you Blog??

The Admissions Office is looking for one student from each school to post a weekly blog about their life at Fuller. If you are interested, please send a sample blog with your contact info to Alisha at adm-counselor2@dept.fuller.edu by Jan 20.

Attention All Writers & Visual Artists

Do you write free verse, sonnets, haiku, or other forms of poetry? Are you a playwright or screenwriter? Do you write short stories? Do you have photos, drawings, or digital versions of other artwork? If so, then submit to OFFERINGS, Fuller's annual literary & visual arts journal, before the Mar 17 deadline! For more information contact Nate Risdon: 584.5694, artspace@fuller.edu or Grace: 304.3789, brehmcenter@fuller.edu.

FULLER FOLLIES
FRIDAY, FEBRUARY 10TH 2006
@ 7:00PM
TRAVIS AUDITORIUM



How Tough Is Your Funny Bone?

Now Taking Applications for
a Variety of Skits and Performances

Deadline for Submissions is Mon, Jan 23rd

Applications can be picked up
outside the ASC office in the Catalyst

Turn in Completed Applications to the ASC
office

all-seminary
chapel

Join us for this week's All-Seminary Chapel on Wednesday, January 11th at 10AM at **First Congregational Church***. John Hunter, Pastor of First African Methodist Episcopal Church, will be speaking as we continue King Celebration Week.

***Please note the change in location.**

ADVERTISEMENTS

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

Services

Massage Therapy

Try this New Year's resolution on for size: Get more massage this year than I did last year! Professional massage therapist, affordable rates, part of the Fuller community. Susan Young 296.3245.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

Auto Body Repair. 5 minutes from Fuller. Owned by family of Fuller graduate for 23 years. Discount! Columbia Auto Body. Call John: 323.258.0565. Located at 1567 Colorado Blvd.

Pasadena Tire. All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.

J&G Auto Service. Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 793.0388. Mon-Fri 8-5:30.

Christians Need Cars too! SIDCO Auto Network International serves students and staff from churches, seminaries, colleges and mission organizations. 35 years of serving only the Christian community. Call 1.800.429.KARS (5277).

Rings, Diamonds and Things! Walter Zimmer Co., is a wholesale jewelry manufacturing design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son Mel, or his grand-

son, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Make your dream of home ownership a reality! Call Fuller alum Laurie Lundin at P.L.C. 403.9090 x206. Check us out at pacificlendingcorp.com.

Buying or Selling Real Estate? Call Fuller student Ryan Jones at Keller Williams Realty (590.5144). I promise excellence and integrity! www.ryanjoneshome.com

Thinking of Buying or Selling a home or other real estate? Call Fuller alumnus David Tomberlin at Sun Coast Real Estate at 590.1311.

Room for Rent. Single, married, or two students share. Utilities not included. Huge Victorian House near Fuller and Old Town. For more information contact yapperc@hotmail.com or call 792.7843.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or S P S S. Statistical results

explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff. PhD. 310.640.8017. Email tgranoff@lmu.edu. Visa/Discover/MasterCard/AMEX accepted.

Image and Source Credits:

Front/Back Cover: Courtesy of imageafter.com

Page Three: Photographs taken by SEMI staff.

Page Four: Top image courtesy of imageafter.com; Images of LA 1850 and present courtesy of usc.edu.

Pages Six and Seven: All images courtesy of imageafter.com; quotation obtained from request.org.uk.

Page Eight: Image of Calumet River courtesy of US Environmental Protection Agency; Clerical Quotations obtained from request.org.uk; Other quotations and *The Big Seven* obtained from surfinthespirit.com and creation-care.org

Page Nine: Poster image for *Brokeback Mountain* courtesy of imdb.com.

WANTED

Ten people who like to sing!

A small choir wants to grow.
Come try us out.

Trinity Presbyterian Church
3740 Sierra Madre Blvd., Pasadena

Thursday Practice: 7:30 p.m.
Sunday Worship: 10:00 a.m.

For more information:
(626) 351-8823 or (626) 797-4591

And, if you are looking for a church home,
we are a smaller church with an age-diverse
congregation that will welcome you.



FULLER THEOLOGICAL SEMINARY COPY SERVICES

@ 493 EAST WALNUT ST.
PASADENA, CA 91101
NEXT TO THE FULLER BOOKSTORE

GREAT PRICES:
B/W & Color copies, Scanning,
Binding, Dissertations, Custom
Printing, Printing from
electronic files, Fax, text CD
duplication

Phone 626-584-5368
Fax 626-795-1936
copyservices@fuller.edu

CONSIDER

*How we define ourselves
How we then do our relationships--with God and others
How we thus practice church*

These three interrelated issues are inseparable, yet their significance has been diminished by a modernist interpretive framework. As lead practitioners of church, we need to revisit these issues for both deeper spiritual and community formation.

Check us out: DISCiple Ministries, 464 E. Walnut St., Ste B-30
(we rent space at FCC) 795.2186 www.4X12.org

(Advertisement)

(Advertisement)